UNITY. FREEDOM.

THE

Unitarian

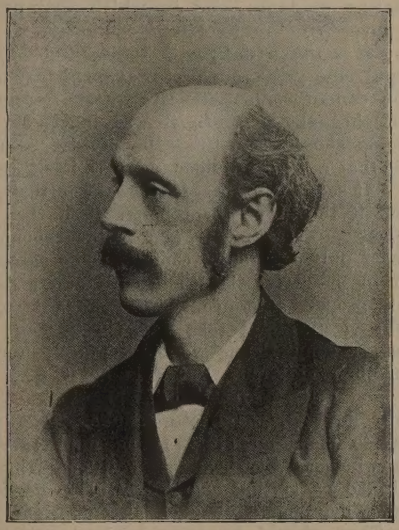
MONTHLY.

"One God, one law, one element,
And one far-off divine event
To which the whole creation moves."—*Tennyson.*

An Organ of Reasonable Religion.

FAITH. FELLOWSHIP.

No. 67. [Vol. VI.—4] April, 1909. ONE PENNY.



REV. W. G. TARRANT, B.A.

Rev. W. G. Tarrant, B.A., of Wandsworth, was born in 1853. Educated for a business career in Birmingham, he afterwards, in 1870, entered the Unitarian Home Missionary College, Manchester. As Tate Scholar he studied at Manchester New College, under Dr. James Martineau, in 1881, and graduated a B.A. at London in 1883. It was in that year also that he settled at Wandsworth as the first minister of the cause there, now one of the most flourishing Unitarian churches in the South of England. Mr. Tarrant has an excellent literary record, having been editor of the "Inquirer" from 1887 to 1897, and also for some years of the "Sunday School Helper." He has written a number of beautiful hymns, widely sung in our churches and Sunday schools. He is author of "Beginnings of Christendom," "Our Faith, or Studies in Religion," "Unitarianism Re-stated," and two manuals of devotion, "Daily Meditations," and "Night unto Night," besides a number of other booklets and tracts; and not so very long since published a volume of short poems under the title of "Bee Songs." Mr. Tarrant was President of the Provincial Assembly of London and the South-Eastern Counties, 1900-1; President of the Sunday School Association, 1904-5; and in that year also he preached the Anniversary Sermon of the British and Foreign Unitarian Association Sermon at the Little Portland-street Chapel. In addition to many official duties he has served on the Executive of the Unitarian Association for twenty years, and he is appointed to open a discussion at one of the meetings of the National Conference at Bolton, Thursday, April 22nd, on the subject of "The Wider Meaning of Modernism." Mr. Tarrant's most recent literary productions are a pamphlet on "Milton and Religious Freedom" (November, 1908), and a book—"John Milton: Man, Patriot, Poet" (Jan., 1909), in connection with the Milton tercentenary. For some of these particulars and for the portrait we are indebted to "The Christian Life."

Lowell on Lincoln.

Life may be given in many ways,
And loyalty to Truth be sealed
As bravely in the closet as the field,
So bountiful is Fate;
But then to stand beside her,
When craven churls deride her,
To front a lie in arms and not to yield,
This shows, methinks, GOD'S plan
And measure of a stalwart man,
Linked like the old heroic breeds,
Who stand self-poised on manhood's solid earth,
Not forced to frame excuses for his birth,
Fed from within with all the strength he needs.

——— —J. R. Lowell.

I am confirmed in this opinion: That he who would not be frustrate of his hope to write well hereafter in laudable things, ought himself to be a true poem; that is, a composition and pattern of the best and honourablest things; not presuming to sing of high praises of heroic men or famous cities, unless he have in himself the experience and the practice of all that which is praiseworthy.—Milton.

To a Young Minister.

My friend; to you, and such as you,
We're looking for the men we need
To open up to us a new
And better creed,—

The creed that harmonises Law
With Love and helps the world to see,
More wisely than the prophets saw,
The Deity.

To you, and such as you, we look
For eyes to read the crowded page
That Nature shows us in her book,
Age after age.

To you, and such as you, we turn
For men to check our selfish strife,—
For lives from which the world shall learn
The nobler life,—

For men to struggle with the foe,
To fight with darkness and with sin,
Unbribed by weal, unawed by woe,
To fight and win!

We wait. The night is long and dark;
Old stars are setting one by one;
With you must come the morning lark,
The rising sun!

A. R. (1871).

The Chronicles of Parson Pimm.

By the Author of "Randal's Principle," Etc.

CHAPTER IV.

The origin of my congregation at O—— produced somewhat of a sensation in the town. That was a few years previous to my knowledge of it. A course of lectures on "The New Faith" was delivered in a public hall on week-nights, open to questions and discussion, with the result that a strong desire was expressed that steps be taken to establish a church representing our reasonable religion.

The sensation referred to consisted not merely in the attention aroused by public discussion at the lectures and in the local Press, but in the creation of theological splits in several families, in which father and sons joined the new movement, and mother and daughters remained in the orthodox fold.

So that when I became minister at O—— this division of families struck me as being not only peculiar, but awkward and inconvenient. It was not an ideal state of things—husband going to one church, and wife to another. Certainly there were occasions when the wife did venture to come with her husband just to show that there was no ill-feeling; and this was particularly the case on special anniversary occasions.

In such a condition of things of course the minister had to be all the more careful what he said of other churches and of other people's beliefs so as not to wound the feelings of the families of some of his own people, and particularly when visiting their homes. The inconvenience extended to relationships amongst the young people. Some of our young men had their sweethearts in other folds with the prospect of probable theological separation when they married.

"It is a great pity," exclaimed old Marmaduke Foster one day, "that our young people do not find their sweethearts in our own circle. If there is one thing more than another that I lament it is the fact that some of our children see their parents divided in the matter of religion. It is just the very thing on which children should have unhesitating guidance, and in which their parents should give them no uncertain example."

"I quite agree with you," said Jacob Trout; "husband and wife ought to agree in religion. But you cannot compel it. Even Jesus recognised that for the sake of truth it was inevitable that households should sometimes be divided. But he also said that a house divided against itself cannot stand. It seems to me that for the sake of their own children—if they love them better than they love themselves — every father and mother should, in matters of public worship, come to some agreement to lead in one way, else their boys and girls are without proper guidance. There ought to be sufficient of give and take between husband and wife as to deny themselves individually for the sake of their children. But I know it is a very thorny and delicate question."

"Well, anyway," said Marmaduke, "one thing is clear to me, that every young man or young woman who has the head screwed on right, and who thinks of getting married, will come to an agreement beforehand on such an important question. They should have an understanding that they will attend some place of worship, and that it must be the same place, and that they will not go separate ways."

I heard this conversation and agreed with the sentiments so expressed. The soul needs definite food just as much as the body; the soul of the child must look first to its parents for its nourishment in spiritual things; but if the parents do not agree as to what that food shall be, so much the worse for the child and for the happiness, too, of the parents themselves.

Now at O——, two young people—Isaac Strange and Susan Hefford—were in love, and were going to be married. They were too blinded by selfish passion for each other to look much ahead and consider the serious purposes and responsibilities of the married state. So these matters were never the subject of previous talk between them.

They became husband and wife; and then the more serious realities gradually dawned upon them. And when it came to a question where they should

go on Sundays Susan decided that it should be to Zion Chapel. Isaac refused to go to Zion, for he said he couldn't abide it. She refused to consider any compromise or to go anywhere that he was willing to go to—he must go her way if he went with her anywhere. The result was she went to Zion, and he went to the public-house and found drinking companions. Susan found her mistake out when too late.

There are some things which man and woman ought to agree to before marriage, and amongst them to "walk together" in religion even though they cannot always "think" together.

(To be Continued).

Postal Mission Work.

By Miss FLORENCE HILL,
Hon. Sec. Central Postal Mission and Unitarian Workers' Union.

A friend from Boston, U.S.A., wrote to me the other day:—

"I was at the Boston Memorial Services held in memory of Lincoln. 3,400 people were seated in ten minutes. There were no tickets. The Hallelujah Chorus was grandly given. Mrs. Julia Ward Howe in her 90th year was present, and spontaneously everyone in that huge mixed body rose as the little old lady entered and left. It was she who wrote:

In the glory of the lilies,
Christ was born beyond the sea,
As he died to make men holy,
Let us die, to make men free."

Why do I quote this in a Postal Mission article? Because Mrs. Julia Ward Howe is a type of the grand Unitarian spirit of the last century. A woman of remarkable gifts and culture, she directed all her powers to the good of humanity. A friend of Emerson, Longfellow, Sumner, Theodore Parker, she identified herself with the anti-slavery movement in its most unpopular time; in later years she has been a strong and steady advocate of International peace; in fact, every moral, educational or social reform has had in Mrs. Julia Ward Howe, an able champion, and more particularly did her sympathy go out towards the weak and the poor and the enslaved; she recognised the sacred obligation to make all men (and women too) FREE, so that they might rise to the fulness of the stature of Christ.

Now it is just this spirit of holy aspiration worked out in practical forms that makes the Unitarianism of last century such a sacred heritage, and makes it incumbent on us to carry it on in the same spirit, not forgetful of the past. We need missionaries filled with the desire to spread education, peace, temperance, freedom, in the spirit of Jesus, ready to drink at the fountain of pure religion—faith in a living and loving God, THIS is Unitarianism, this is what we must reach if we are to give a true message to the world. If the great questions of the day are treated from a lower standpoint, either from an opportunist, or selfish or dogmatic, or even merely kindly altruistic standpoint, the progress of the world will indeed be slow—what is needed is to religionise what is secular, and to take into consideration that all important factor, the individual soul, and its power of endless growth and life. This ought to be the present day business of Unitarians, and woe unto us, if we neglect it. With the disappearance of the Puritan element amongst us, though there may be greater width of intellect and love of art, there is in many directions a weakening of moral fibre, and a great slackness, a fear of trouble, inconvenience, and ridicule, a desire to go as the tide flows, instead of to make the tide flow in the right direction. It is, therefore, well tha we should renew our strength and courage by often calling to mind our most stalwart forefathers. How much food for thought there is and how much encouragement in the life of Priestley, or Channing, or Parker; how striking to watch the victory of principles, which they had to fight and suffer for, now become acknowledged and firmly established.

It is the privilege of the Postal Mission to be able to distribute the writings of men of this type, and in so doing they hope seed may be sown which in the future may bring a rich harvest of noble faith and good works. Who will help in this good work? And who will become a Missionary of the spoken Word?

The Rev. E. T. Russell, B.A., Unitarian Van Missioner and District Minister for Scotland, has been presented with ten volumes including "The Encyclopædia Biblica," by the people of Bonnybridge for his missionary and propagandist work amongst them.

It is reported that the late Mrs. Woolcot Browne left £1,000 to the Social Purity Alliance, £350 to the Clifton Unitarian Church, £1,000 to Robert Hampson for life, and residue of £65,936 for the augmentation of the stipend of the Unitarian minister of the Old Meeting House, Sidmouth.

The Provincial Meetings of the British and Foreign Unitarian Association and the Sunday School Association in South Wales, arranged for March 30th and 31st and April 1st, were elaborately prepared for by the Welsh Unitarians, and are certain to result in much encouragement to our Welsh churches.

The congregation of the City Temple have unanimously expressed their sympathy with the work of their minister, the Rev. R. J. Campbell, M.A., in reply to doubts expressed by outsiders as to their attitude towards "New Theology."

Bazaars have been held by the congregations at Denton, Upper Brook Street (Manchester), and Ashton-under-Lyne, with very satisfactory results.

Copies of the Rev. J. Wood's pamphlet on "The Federated Church," summarised in our last issue, may be had, price 3d. each post free, from the author, Old Meeting Church, Bristol Street, Birmingham.

A Unitarian Church.

By the Rev. William Thurston Brown (U.S.A.).

It is the fact of a mission, the consciousness of a mission, which alone can constitute a Unitarian Church or any other church. There is no feature of the so-called religious world to-day so depressing to every earnest man or woman as the absence from the great mass of churches of any sense of a mission. The only vital period in the history of any religious body is that period in which it was conscious of a mission, conscious of some great gospel to be preached, some divine task to be performed.

Nothing is a Unitarian Church which does not freely and frankly say that truth alone is sacred and authoritative, which does not lay upon its minister the obligation impartially to search all sources of knowledge for the truth. The Bible, or any bible, is of value only so far as it is true. And, if the events of sixty years ago have proven that old and cherished ideas were false, and that the truth lay in unexpected directions, is it any less probable that the same thing is true to-day? Whatever Unitarianism may or may not be, it is in no sense whatever an attempt to perpetuate ancient traditions. It is rather the faithful and resolute study and interpretation of facts, the ability to find clearly indicated in the needs, and aspirations, and struggles of human society.

Unitarianism is not at all a mere habit of mind, as some would have us think,—not a mere criticism of old and mouldy dogmas, not a mere intellectual protest against orthodoxy,—the extreme of a barren Protestantism,—but it involves an all-inclusive social ideal, it demands the overthrow of slavery of any kind and the enthronement of justice on the earth.

Do we want a Unitarian Church? and are we willing to pay the price? If the dominant desire is that we may have merely an organisation whose services will be an intellectual pleasure to the listener, but which will place on one's soul no profound burden, will challenge one's life with no sacred task, a church which will have practically no message, no hope, no insistent, compelling summons to the heroic in human lives,—if that is the dominant desire of any man or woman, he or she is in no sense a Unitarian, and it is not a Unitarian Church of which such a person is thinking. If anyone measures a church by its ability to win financial strength and support from the possessors of great wealth or would gauge the worth of its minister, whoever he might be, chiefly or at all, by his power to please utterly selfish men and women, or feels that he or she could possibly be a member of some other church where the stress of financial anxiety would disappear, such a person has yet to know the alphabet of Unitarianism.

Do you want a Unitarian Church — that is, a church in whose pulpit, for example, William Ellery Channing could stand and speak even the social message which he spoke seventy-five years ago? Do you want a pulpit which bids a man be as faithful to the new light and the larger truth of to-day as Channing and Parker were to the new light and larger truth of their time, without fear of losing his job and making his family destitute? Do you think there is nothing the matter with a social system under which it is practically impossible for a preacher to say all the truth which urges him to utterance or to discuss every moral question without losing his job? Are you in favour, and do you wish to say by the use you make of your money that you are in favour of excluding from the pulpit all discussion of the living issues of to-day? Are you in favour of putting the whole burden of giving voice to the insistent social demands of this age of vast impending changes upon the shoulders of street agitators, padlocking the lips of the preacher in the pulpit by the menace of losing his livelihood? If it was noble and good in the ministers of other days to see the damning iniquity of one form of human slavery affecting immediately four millions of black people, and indirectly the whole nation, and to devote their abilities to its abolition—is it any less noble or good for men now to see the menace of a far more subtle and wide-reaching slavery involving the moral degradation of society, the destruction of our ethical ideals, and the certain doom of our so-called social order,—or less praiseworthy to champion fearlessly this new abolition now long overdue? Does anyone think that a religious organisation whose noblest spokesmen are all dead and buried gives better evidence of its vitality and genuineness than one whose leaders are open-eyed to the larger light of a new day and trumpet-tongued to proclaim its divine message?

A genuine church—Unitarian or other—bears no responsibility comparable to that of religious construction. But in the very nature of things this religious reconstruction is an utter impossibility to-day wthout radical social reconstruction. The God of supernaturalism is gone: every leading philosopher and scientist, every man whose scientific discoveries are being used without challenge in the public schools will tell you that. That God does not exist. If men are to have in the coming days, if your sons and daughters are to have, any adequate or uplifting faith in God, they must find it in and through social regeneration. They will not find it each for himself or herself: they will find it, if at all, because all are finding it. Unless mankind itself shall incarnate a deity, so clearly and convincingly that none can help knowing it, the coming generations are to be without God and without hope in the world.

Can we pay the price of knowing and practising the new and larger faith? Are we ready to pay the price of having a Unitarian Church? If we are not, no name on our bulletin board, no advertisement in the papers, no profession of any sort, and no tradition, however sacred we deem it, can give

us any such title. Not what Channing and Parker and others were, but what in the light of this fuller day they would now be, is the measure of Unitarianism. And if we do want a Unitarian Church we shall pay the price for it and have it. We shall make the extremity of sacrifice for its sake. On no other terms can we have it.

—(Abridged from "The Christian Register.")

Our Unitarian Faith.

I have never seen any persons who met anxiety, pain, sorrow, or death more calmly, more bravely, or with more resignation or more serenity than the Unitarians.

The Unitarian faith is dear to me because I was born into it, and educated in it; and because I have found it to be in my own personal experience, and in my observation of others, the most cheerful faith in the world in times of ease and prosperity, and the surest reliance of any faith in the world in times of trial and adversity.

If I am thankful for anything in this world, as I often am for the many privileges of my lot, I am thankful I was born into and have always lived in the simple, fundamental convictions of our Unitarian faith. To propagate that faith is, to my thinking, a holy thing, a sacred duty.—Charles W. Eliot, LL.D., President of Harvard University, U.S.A.

I am attached to Unitarianism because I believe it to be, as Christianity itself, an eminently practical religion. I believe that, like the gospel, it aims to teach men that there is no short and royal road to salvation, which may be sped in a moment, and the goal of which may be reached by the emotion of an hour, or the profession of a belief in the last or any previous moment of human life,—but that the true salvation is a moral and spiritual process, and a moral and spiritual result, worked upon the soul itself by the disciplinary processes of life and of religion.

Unitarianism offers me in Christ, not a substitute, but an incentive; not a warder off of a Father's curse, but a leader on to a Father's blessing; not a being to be good instead of me, or punished instead of me, but a being who will help me myself to go unto the Father, and who, by showing me this happy way to escape all the baseness and poverty of my life, and to reach a lofty world of light, and right, and purity, will be a true Saviour to me.—Charles Wickstead.

John Pounds (Unitarian Philanthropist).

From Dr. Thomas Guthrie's "Pleas for Ragged Schools" (pub. 1860).

"Were we to make a pilgrimage, as soon to the lonely heath where martyrs repose, we would direct our steps to the busy streets of Portsmouth; and would turn from the proud array of Old England's floating bulwarks to seek out the humble shop where John Pounds achieved works of mercy and earned an imperishable fame. There is no poetry in his name, and none in his profession; but there was more than poetry in his life—the noblest benevolence. Within the shop where he cobbled shoes he might be seen, surrounded by some score or two of ragged urchins, whom he was educating and converting into valuable members of society. Honour to the memory of him, beneath whose leathern apron there beat the kindest heart—there glowed a bosom fired with the noblest ambition. Without fee or reward from man, while he toiled for his hard-earned bread with the sweat of his brow, this poor cobbler educated not less than five hundred outcasts before they laid him in his lowly grave! Honour, we say again, to the memory of this illustrious patriot! Nor is there any sight we would have travelled so far to see as that self-same man, when he followed some ragged boy along the quays of Portsmouth, keeping his kind, keen eye upon him, and tempting the young savage to his school with the bribe of a smoking potato. Princes and peers, judges and divines, might have stood uncovered in his presence; and marble monuments might be removed from the venerable walls of Westminster to make room for his. His history proves what a single-handed but right-hearted man may do; what—would the reader address himself in earnest to the work—he himself might do. Animated by his example, and encouraged by his success, we entreat you to turn an eye of piety and of pity on these unhappy children."—(On pp. 112-113).

The Visitor's Lesson.

A gentleman visited Lincoln, and was in the habit of making promises more freely than he kept them. In order to induce one of Mr. Lincoln's boys to sit on his lap, the gentleman offered to give him a charm which he wore on his watch chain. The boy climbed into his lap. Finally the gentleman rose to go, when Mr. Lincoln said to him: "Are you not going to keep your promise to my boy?" "What promise?" said the visitor. "You said you would give him that charm." "Oh, I could not!" said the visitor. "It is not only valuable, but I prize it as a heirloom." "Give it to him!" said the President sternly. "I should not want him to know that I entertained one who had no regard for his word!" The gentleman coloured, undid the charm, handed it to the boy, and went away with a lesson which he was not likely soon to forget, and which others may profit by learning.

The annual meeting of the Liverpool Postal Mission, March 6th, reported an increase in number of correspondents.

The annual report of the West Ham Lane Unitarian Church, Stratford, London, at the annual congregational meeting, March 1st, mentions a special course of Sunday evening services and other help from the Rev. J. A. Pearson, District Minister, as resulting in new life and increased attendances.

Home Circle.

IN UNITY IS STRENGTH.

Why then are you not contented?
Why then will you hunt each other?
I am weary of your quarrels,
Weary of your wars and bloodshed,
Weary of your prayers for vengeance,
Of your wrangles and dissensions;
All your strength is in your union,
All your danger is in discord;
Therefore be at peace henceforward,
And as brothers live together. —Longfellow.

Henry Wadsworth Longfellow wrote those words in "Hiawatha." Longfellow is considered the greatest of American poets. He was born at Portland, Maine, Feb., 1807, son of Stephen Longfellow, a Portland lawyer, and of Zilpha, daughter of General Peleg Wadsworth, a descendant of John Alden and Priscilla, the "Puritan Maiden," well known to all who are familiar with the poem of "The Courtship of Miles Standish." In this poem occur many homely sayings which are often quoted, such as the following:—

"If you wish a thing to be well done
You must do it yourself,
You must not leave it to others."

"I'm not afraid of bullets,
Nor shot from the mouth of a cannon,
But of a thundering 'No!'
Point blank from the mouth of a woman,
That I confess I'm afraid of."

.. Let us, then, be what we are,
And speak what we think, and in all things
Keep ourselves loyal to truth,
And the sacred professions of friendship."

Young Longfellow went to college, then became a clerk in his father's office, but not liking the study of law accepted the Professorship of Modern Languages at Bowdoin College, Brunswick, his "alma mater," when only nineteen years of age, with leave of absence for travel for three years in Europe for the study of European languages. He afterwards became Professor of Modern Languages at Harvard, and paid another visit to Europe. While on this visit his first wife, Mary Storer Potter, died at Rotterdam, 1835 (married 1831), and she is commemorated in his poem "The Footsteps of Angels."

"The Being Beauteous,
Who unto my youth was given
More than all things else to love me,
And is now a saint in heaven."

Later the poet married again, Frances Elizabeth Appleton, in 1843. His career at Harvard continued for seventeen years. His house in Cambridge was that in which George Washington had lived. Here he wrote many poems since become familiar as household words, including: "The Footsteps of Angels," "The Psalm of Life," "The Wreck of the Hesperus," "The Village Blacksmith," "Excelsior," "Evangeline," "Hiawatha" (1855), "The Courtship of Miles Standish" (1858). In 1861 his wife was burned to death in his presence. From this shock he never recovered. But he wrote other poems and lived till 1882. Longfellow was also an author of reputable prose works. It was he who said:

"We may build more splendid habitations,
Fill our rooms with paintings and with sculptures,
But we cannot
Buy with gold the old associations."

and it was he who sang throughout the world the fame of Florence Nightingale's heroism in "Santa Filomena," and foretold the power of a noble woman's example:

"A lady with a lamp shall stand,
In the great history of the land,
A noble type of good
Heroic womanhood."

And Henry Wadsworth Longfellow was an American Unitarian. His brother Samuel Longfellow was an American Unitarian minister, and the writer of some of our beautiful hymns, and was the biographer of the poet. Longfellow was a lover of peace—

"Be at peace henceforward,
And as brothers live together."

300 Word Essay.

(A Copy of the bound volume of "Unity," 1907, has been forwarded to the essayist).

Question: "Did Herod die before Jesus was born, or after?"

The information we possess on this subject is inadequate, inperfect, and conflicting. According to Josephus, Herod died at Jericho, A.U. 750, just before the passover (Antiqu. xvii., 8, 1) which was in the month of March. This was 4 B.C. Jesus was probably born from 4 to 8 B.C., but we do not know the date or year of his birth. It seems probable that he was born at Nazareth a short time before the death of Herod. The birth stories in Matthew and Luke do not agree, and are evidently legends, that were invented after Jesus was dead, much the same as legends about St. Columba, St. Mungo, and others, which were invented by pious disciples at a later time. Extraordinary stories were told about nearly all great moral teachers, by their admirers in after years, because it is so difficult to state moral goodness and power so as to impress other minds, and it is so easy to make impressions by investing them with qualities that come into the physical sphere.

What differences are there in the accounts connected with the birth of Jesus, as told in Matthew and Luke? Matthew infers that Joseph dwelt in Bethlehem—the home of his ancestors—when Jesus was born. Luke says he lived in Nazareth and came to Bethlehem, with many others, to be enrolled.

Matthew infers that Jesus was born in Joseph's house in Bethlehem; Luke says he was born in a stable. Matthew tells of wise men from the East visiting the child, and of Herod's scheme to put the child to death; and the slaughter of all the children of Bethlehem under two years old; of the flight to Egypt, and of Joseph going to Nazareth because he feared king Archelaus—Herod's son—would kill the child. Luke tells of shepherds seeing a multitude of angels on the night of Jesus' birth, and of the shepherds going to see the babe: of his father and mother presenting him, when eight days old, at the Temple at Jerusalem; of the adoration of Simeon and Anna.

Before Jesus was born Matthew tells of Joseph's wonder, grief, and shame, which were removed by dreaming that God talked to him about it. Luke tells of Mary going to see her Cousin Elizabeth, etc. Therefore the two legends differ greatly in many ways. —JOS. P. ROSLING.

Walden Villa, Smiddles Lane, Bradford, Yorks.

Replies to Queries.

SALVATION.

On this subject I have received replies to queries and dispatched to each correspondent a bound volume of "Unity" as offered But. the compositions are not of quality good enough to print. This must not be taken for discouragement. The purpose is partly served if the correspondents have been moved to make the attempt to think, and to put their thoughts into words. Compositions sent in give me an idea as to what sort of thinking goes on amongst young people. And I feel bound to say that there is much room for more thinking and for clearer ideas.

On the subject of Salvation every young man or young woman at 18 years of age attending a Unitarian Sunday School ought to have a clear understanding what is meant by it, what they themselves mean by it, and what is its real Unitarian meaning. The queries on the subject were as follow:

"Salvation.—What does the word mean? What connection has it with health? "Be thou made whole!" "They that are whole have no need of a physician, but they that are sick," are sayings suggesting the connection of wholeness; has that any connection with "holiness?" What bearing have these questions on the Christian doctrine of salvation in the teaching of Jesus and throughout the New Testament? What is true salvation? Have the words "Salute," "Salutary," anything to do with it?

A young man, 18 on March 24th, writes that Salvation "means to be redeemed from sin, death, and deliverance, therefore we term God as our Salvation." —and—

"Salvation comes from the Latin word 'salus,' which means health."

He says the words "Holy, holy, holy, Lord God Almighty" "show us that we must love and worship God and that Jesus is the living way." True Salvation, he says, "means after we have been saved to trust, believe and to work—and to walk in the path of righteousness." In reply to the queries as to "Salute," "Salutary," he says, "To become disciples of Christ we must salute him and let him be our Commander, we must be whole and salutary," etc. Confusion of thought here, evidently.

Another corespondent, aged 23, is less satisfactory in his replies. I do not know that these correspondents have had any training at all in Unitarian Sunday Schools. It does not seem like it. But I would urge them to study the subject. For their benefit let me briefly answer my own queries.

"Salvation" means Health. It is from the Latin "Salus"—health, and of course, "Salutary" from "salus," means—healthy, or—wholesome. "Salute" is a greeting: "Health to you!" "They that are whole," means they that are healthy, sound, safe; and consequently "wholeness" or soundness means—in a safe or saved condition; and this wholeness, again, is perfection, completeness, freedom from defect, and applied to the entire character—is, holiness. Christ's doctrine of Salvation is in complete accord with these words, and their meanings. To him it means wholeness, the health and soundness of the entire man, perfect life, and therefore security against all dangers to body, mind and soul. "Eternal Life," means the perfect life, the sound, healthy, and abiding life. So "What must I do that I may have Eternal life?"—means, What must I do to be saved—from any evil that corrupts and kills.

The Unitarian doctrine is that, Salvation is security against anything that endangers man's welfare, therefore wholeness and perfection of character, which is perfect life; and that this Salvation is gained by seeking after righteousness and doing it. "This do and thou shalt live." And this is really the Christian doctrine, but not that of orthodox Christianity.—ED.

The sermon at the annual meetings of the Midland Christian Union of Unitarian Churches, held at Birmingham, Monday, March 15th, was preached by the Rev. T. Rhondda Williams, of Bradford.

The Liverpool District Missionary Association of Unitarian Churches held its annual meeting March 13th, and reported satisfactory progress of the new Unitarian Movement under the Rev. H. W. Hawkes at West Kirby, and thanks were passed to him and to the Revs. J. Morley Mills, J. B. Higham, and Mr. W. Piggott for their labours in their respective spheres.

The Rev. R. J. Campbell, M.A., of the City Temple, has consented to preach the annual sermon for the Eastern Unitarian Union at Norwich, June 14th.

Several of our churches have had Sales of Work during the past month, including those at Stalybridge, Blackpool South Shore, Bolton Halliwell Road.

The Rev. T. P. Spedding, as agent of the British and Foreign Unitarian Association paid a visit to some of the churches in the North of Ireland early in March.

The National Conference.

In every living church there are sure to be varieties of judgment and opinion as to methods and policy. The existence of such various opinions indicates serious thinking. In lethargy is the dulness and the monotony of death. Where there is not life enough for movement no movement can be seen. But activity and animated discussion betoken earnestness and that some people are very much alive.

It can be no matter for regret then that there may be animated discussions at our forthcoming National Conference. There will be a unity of spirit with variety of opinion, and if any issue has to be fought out it will be in that brotherly and Christian spirit that seeks only to make possible that which is best for the welfare of our churches and the principles for which they stand.

There is all the more ground for confidence that such will be, in the fact that already points of difference as to procedure have found amicable settlement by arrangement between those principally concerned. The Unitarian way of settling a question is to seek points of agreement, to unite on the things which all desire; and this is the true method of reconciliation. When this is done the course is the more clear for getting at the real work that is waiting.

The Unitarian Movement cannot do otherwise than keep moving. Some professors of evolution there may be who would compel us to keep Unitarianism to what it was in its first stages of development and not allow expansion or the taking in of new thought and new ideas. But the Unitarian acorn had within it all the possibilities of the Unitarian oak tree, and to keep the acorn always an acorn, and not allow its growth into the oak is against its nature and a violation of the Providential order.

If this is not now recognised by all concerned in our National Conference it will be insisted on until it is so recognised. Whatever happens, there will be no lowering of the flag, no shunting of a name that stands now for more that is precious and sublime than ever it stood for before. The Message which it now signifies is one of the world's greatest needs, and our urgent business is to be equal in missionary enterprise to the responsibilities which that Message involves.

The closer drawing together of our forces into more effective co-operation so that we can act the more powerfully as ONE movement is what is greatly needed. If the Bolton Conference makes this actual it will be memorable—and a new starting point for the triumphant progress of our principles, and a real baptism of the Spirit.

Unitarian services have been started at Harlesden (London) by the London District Unitarian Society.

Literature.

"The Nation's Children," an address by the Rev. Charles Read, M.D. (Lond.), M.R.C.S., to the 73rd Annual Meeting of the London Domestic Mission. Chandos Press, 170, John Street, London, E.C.

"Lecture List," British and Foreign Unitarian Association, Essex Hall, Essex Street, London, W.C.

Dr. Read's address is well worthy of notice. He calls attention to the national crime of the neglect of the children of the poor, and to the national decadence which this neglect is producing, but at the same time asserts that there is knowledge and power enough to provide a remedy if only the nation has the will to do it. This address is worthy the serious consideration of our churches and of the senior classes of our Sunday Schools—which is the reason for notice of it here. No price is stated. We presume that copies can be had for the asking.

The "Lecture List" is also gratis to those who want it. It contains the names of over fifty Unitarian ministers, picked lecturers, with the subjects on which each can lecture to congregations and societies who will pay travelling expenses and provide any needed hospitality. Earnest workers who wish to move their church committees for good propaganda next winter should get a copy of this list. Over 300 subjects are given, including great variety of topics. As only ministers and church secretaries may know of this list,—it is well that it be brought to the knowledge of our readers here.

"Representation," the Journal of the Proportional Representation Society, 1d. 28, Martin's-lane, Cannon Street, London, E.C.—This chronicles the progress being made with the cause of the society it represents.

"Personal Information for Young Men," by Ernest Edwards. 1s. net. Anglo-American Book Co., Wimbledon, London, S.W.

This is another of the personal purity series. The author in his preface says: "Parents need not be nervous about presenting this book to their sons, or allowing them to read it. Matters of the most delicate and sacred nature are, it is true, dealt with openly and plainly, but, nevertheless, with a refinement of language that cannot possibly offend the most fastidious." In the ninth chapter it is stated: "This is not a religious book in the ordinary meaning of the term; it is simply a work of physiology, written from a purely health point of view, but I would like to point out that true religion consists not in the acceptance of a creed or a set of formulas, but in the living of a godly (good) life; and if a young man wishes his life to be in the best sense a good one he must begin by controlling his thoughts." In the true sense this is a moral and religious book of a high order, teaching the way of salvation from physical and moral ruin.

RECEIVED: "Church Councils and their Decrees," by Ambrose N. Blatchford, B.A., 2s. net. Philip Green, 5, Essex St., Strand, W.C.

"The Road-makers," a Sermon by J. M. Connel. One Penny. Essex Hall, London.

Notes and News.

The Rev. J. A. Pearson is the Editor of a new venture issued by the Sunday School Association—"The Sunday School Quarterly"—the first number having been issued on March 25th, price 3d.; size, royal octavo, 48 pages. Its contributors include Dr. J. Estlin Carpenter, Miss Edith Gittins, Dr. S. H. Mellone, Rev. Henry Rawlings, Rev. J. J. Wright, Mr. J. C. Hudson, and others. This magazine is for teachers, senior scholars, and Sunday School workers, and all such are urged to subscribe. It is to be hoped this will meet with the success which "Monthly Notes," "The Sunday School Helper," and "Teachers' Notes" in the past failed to secure. The contents of the first number include most suggestive papers and helpful lesson notes such as no Sunday School teacher ought to miss seeing. Both the Association and the Editor deserve every support in their good work, and they must look to our Sunday Schools for it. May they not look in vain.

Mr. John Harrison, President, British and Foreign Unitarian Association, has had conferred upon him the knighthood of the Order of St. Francis, by the Emperor of Austria, for conspicuous services rendered to the Austro-Hungarian poor. He was already a knight of the Legion of Honour of France, and of the Order of Leopold of Belgium.

The Boys' Own Brigade for life saving, and not for killing, is a movement for young people which seems to be taking root amongst Unitarians. Boys from five of our London churches attended a special service conducted at Unity Church, Islington, by the Rev. E. Savell Hicks, M.A., on February 14th.

The Ministerial Fellowship is an organisation of Unitarian ministers for mutual assistance. A special meeting of its members was held early in March to consider the proposals of the Rev. Joseph Wood to be brought before the National Conference of our churches at Bolton, Mr. Wood himself being present. After discussion a special committee of five was appointed to attempt the drawing up of a resolution for Conference which should command general agreement; this special committee included Revs. J. Wood and C. J. Street, M.A., LL.B., and the result of its meeting is the reconciling motion given in our advertisement columns, which Mr. Wood has consented to move and Mr. Street has agreed to second, the original motion and amendment standing in their names being withdrawn.

The sixth annual meeting of the London Guilds' Union was held at Stratford on February 17th, when much good work was reported.

The Jubilee Meetings of the East Cheshire Christian Union were held at Dukinfield on Saturday, March 20th, and were of an inspiring character and largely attended.

The new Unitarian Movement at Watford, London, promises well. The discourses of the Rev. F. H. Jones, B.A., are well reported in the local Press.

The Liverpool and District League of Unitarian Women has held a very successful meeting on February 18th at Birkenhead.

A branch of the British League of Unitarian Women has been formed at Crewkerne.

The Wood Green Church (London) has decided to adopt the envelope offertory.

At the annual meeting of the London Sunday School Society, February 27th, it was reported that there had been a considerable increase in the number of scholars over 16 years of age in our London schools.

MINISTERIAL CHANGES: Mr. Bertram Lister, M.A., Manchester College, Oxford, appointed assistant minister, Bank Street Chapel, Bolton, to commence in September; Rev. A. Leslie Smith, B.A., appointed to Unitarian Church, Belper, and begins March 25th; Rev. J. Wain, Trowbridge, appointed to Scarborough Unitarian Church, and begins in April; Rev. W. F. Kennedy, of New Zealand, is supplying our Stalybridge pulpit up to July; Rev. E. Ceredig Jones, M.A., Bradford, resigned; Rev. W. G. Price, welcomed to his new ministry at Hale, March 6th; Rev. B. Walker, retired from ministry, Domestic Mission, Goulden Street, Manchester; Rev. A. Hurn, resigns at Acton next June; Rev. J. Morley Mills, resigned, Bootle, to go to Failsworth; Rev. Dr. S. H. Mellow, Holywood, Belfast, appointed assistant minister, St. Mark's Chapel, Edinburgh; Rev. J. Ruddle, welcomed at Newport, I.O.W.; Mr. Leonard Short, appointed to ministry of Stannington Chapel; Rev. Delta Evans has been supplying at Peckham, for a series of Sunday evenings; Rev. T. Rhondda Williams, New Theology preacher, Bradford, accepted appointment to the Union Church, Brighton, of which Rev. R. J. Campbell, M.A., was formerly pastor.

DEATHS: Miss E. Hancock, Eaglefield Green, February 22nd; Miss Edith Martineau, youngest daughter of the late Dr. James Martineau, Feb. 19th, at Hampstead, 66; Mr. Edmund Smith, Cheadle Hulme, February 22nd, 34; Mr. Benjamin Heape, J.P., of Rochdale, Feb. 7th, 65; Mrs. Thos. Prime, Birmingham, Feb. 26th, 79; Mr. Archer Simons, Stoke Newington, Feb. 25th, 92; Rev. Robert Holden, Kirkstead, Lincoln, March 3rd, 85; Mr. H. E. Agate, Woodstock, Cape Colony, Feb. 14th, 61; Miss Sarah Everet, Brondesbury, N.W., March 5th, 79; Mr. Holbrook Gaskell, Woolton, Liverpool, March 8th, 96; Mr. Francis Morton, Sydenham, March 9th; Miss Ellen Turner, Ditchling, March 8th, 70; Miss Emma Kinder, Hampstead, March 6th, 96; Mrs. J. H. Nicholson, Wilmslow, March 11th, 84; Mr. A. H. Paget, Leicester, March 14th, 61; Mr. James Ingham, Waterfoot, Rossendale, March 6th, 84; Mr. Carroll D. Wright, statistician, U.S.A., and ex-President of the American Unitarian Association, Feb. 20th, 68; Mr. Henry Shepard, Newport, I.O.W., March 6th, 76; Mr. Anthony Mole, Birmingham, March 4th, 89.

NATIONAL CONFERNECE

OF

Unitarian, Liberal Christian, Free Christian, Presbyterian, and other Non-Subscribing or Kindred Congregations.

TRIENNIAL MEETINGS AT BOLTON,

APRIL 20—23.

At the Business Meeting, Wednesday afternoon, April 21st, in the Mawdesley Street Congregational Chapel, the Revs. Joseph Wood and C. J. Street, M.A., LL.B., will respectively move and second:—

"That in view both of the changed conditions of the age and the pressing need of our Churches for a closer and more practical fellowship whereby the strength of the strong shall be more readily held at the service of the weak, and mutual effectiveness developed in a quickened sense of unity, this Conference, while avoiding any assumption of ecclesiastical authority and resolved upon the maintenance of the ancient liberties of the Churches, is of opinion that the time is opportune for a resolute effort to secure effective co-operation among our institutions, and to bring the Churches into a more vital fellowship, and instructs the Conference Committee to prepare and present to the Conference a plan for the carrying out of these objects.

"That the Committee of the Conference is accordingly instructed to consult with the British and Foreign Unitarian Association, the managers of the Stipend Augmentation and Sustentation Funds, and the committees of the local associations, by means of joint committees of these bodies for special purposes, and in any other way that may be deemed desirable, with a view to a full consideration of all the questions involved, including the suggestions now made by the President."

For particulars of Meetings and Services see programme.

Persons proposing to attend should at once send in their names for railway vouchers, to secure reduced fares, to the Rev. James Harwood, B.A., 105, Palace-rd., Tulse Hill Park, London, S.W.

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—AND—

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Printed and Published monthly, for the Proprietor, by the HERALD Printing & Publishing Company Limited, Cavendish Works, Ashton-under-Lyne.

TO THE MINISTER
— OR —
THE COMMITTEE .

Of every Unitarian Congregation, and to Church Members.

THE EDITOR OF

"The Unitarian Monthly"

SENDS GREETING !
AND VENTURES TO SUGGEST THAT THERE OUGHT TO BE

A UNITARIAN PAPER IN EVERY UNITARIAN HOME,

SO THAT IT WILL NOT BE POSSIBLE
- That Unitarians should not know what Unitarianism is.
- That Unitarian children become men and women and not know what Unitarianism stands for.
- That Unitarian families know nothing of Unitarian literature.

To make such lack of knowledge impossible, and
To make each Unitarian congregation stronger; and each Unitarian family more deeply interested; and each Unitarian individually, more thoroughly acquainted with the principles of the Unitarian Faith—

ONE GREAT NEED SURELY IS: A Unitarian Paper in every Unitarian Home.

TO GET IT INTO EVERY UNITARIAN HOME—

WANTED!—An Agent in every Church to introduce "THE UNITARIAN MONTHLY" into every Unitarian family, and into as many others as possible.

IN EVERY CHURCH

Scarcely any adult person will refuse to purchase a penny Unitarian periodical if it is offered. It is easy to make a list of 50, or 100 names of such who would willingly pay one penny per month for a copy of such a paper; in some instances earnest Unitarians will purchase several copies to give away to inquiring friends or neighbours, or to send away by post; and 50 or 100 copies, or even 25, can be disposed of on terms that recompense an agent for the trouble. Therefore—

THE EDITOR OFFERS

Advantageous terms to any trustworthy and enterprising youth, or suitable person of either sex connected with your Church, or local newsagent, who will consent to act. Such an agent becomes a dowerful means of increasing life to a Church in awakening more earnest and widespread interest in the doctrines and principles of the Unitarian Faith. Will you please send to the Editor—

Name of person suggested as Agent .....

Address .....

Name of Church Officer recommending same .....

Address .....

Date..... *What officer*.....

To EDITOR—The Parsonage, Hyde Road, Mottram, Manchester

PROPOSED UNITARIAN ALLIANCE.

Suggested Name: "THE UNITARIAN HELPERS' ALLIANCE.'

There is need for a specially propagandist organisation for the upholding of Unitarian principles, the spreading of Unitarian ideas, and the making of Unitarians,—to supplement, as far as possible, the work done so well by the British and Foreign Unitarian Association and the Unitarian Van Mission, and Postal Missions,—to do what so far remains undone.

Its OBJECT might be to help the following aims:—

1. The propagation of Unitarianism in its widest and most inclusive meanings—as a developing conception of God and the Universe—with freedom of thought and speech, and liberty for progressive changes of ideas and doctrine. 2. The inclusion of the name "Unitarian" in the title of all Unitarian institutions as far as possible. 3. The drawing of isolated Unitarians into fellowship by correspondence, by visiting, and other means. 4. The formation of Unitarian Reading Circles in places where there is no Unitarian Church. 5. The following up of Van Mission work in places which have been visited by Van Missioners, and where there is no Society of Unitarians. 6. The enlistment of men and women of ability for public speaking and preaching for Unitarian Open-air Mission Work where the Vans are unable to go, and in connection with existing churches when desired. 7. The organising of lay preaching of men and women for indoor services. 8. The promotion of choirs for the assistance of mission work. 9. The dissemination of Unitarian ideas by public meetings, Sunday and week-night services, distribution of literature, discussion societies, contributions to the public press, and by any other practical means which opportunity may provide. 10. Systematic instruction, in Unitarian doctrine, in Sunday schools. 11. To secure equality of Unitarians with other religious bodies. 12. To emancipate all "unsectarian" public movements and institutions from sectarian colour and control. 13. To identify Unitarianism with the unsectarian spirit in religious fellowship—with the "Open Way" and with the freest Catholicism. 14. To promote the co-operation of Unitarians in schemes of mutual help, to defend and protect Unitarians who are victimised and persecuted on account of their opinions, and to encourage practical methods of applied religion and social service. 15. To protect Funds contributed by Unitarians for Unitarian purposes — from being diverted to uses that are anti-Unitarian. 16. To promote the co-ordination of the functions and work of Unitarian organisations, so that they shall not conflict, but act in co-operation. 17. The systematising of church membership amongst Unitarians. 18. To secure equal rights of ministers and of churches in denominational Associations of Unitarians, with such safeguards only as are necessary for equal justice of treatment.

The above suggestions are only tentative and provisional—set forth merely to indicate work that needs doing, and that might be attempted—they are subject to such amendment and alteration as may be deemed necessary.

If a "Unitarian Alliance" be established it should include all active workers and be on such a basis that would command the sympathy and support of the largest possible number of individual Unitarians, and also of Unitarian congregations and other institutions.

The subscription of membership should be so low as to make it financially easy for all sympathisers to join. The annual minimum might be fixed at one shilling, which should qualify for one vote in the business meetings of the "Alliance" or of any of its branches of which the individual may be a member.

YOU are invited to fill up the enclosed form, stating whether you individually are willing to join in the establishment of such an "Alliance," and to send a subscription to help to make it possible.

WE, the undersigned, are only acting provisionally—pro. tem.—until the "Alliance" is properly constituted, and officers and executive are duly appointed.

Kindly send your reply at once, if possible, or at your earliest convenience, to the acting Secretary, and oblige.

Yours faithfully,

D. DELTA EVANS,
H. BODELL SMITH, } HON. SECRETARIES *(pro. tem.)*.

I am willing to join the proposed "Alliance," and now enclose the sum of to assist in getting it constituted.

Name .....

Address .....

Date .....

Replies to "The Christian Life" Office, 5, Fetter Lane, London, E.C.; or to the Editor "The Unitarian Monthly."